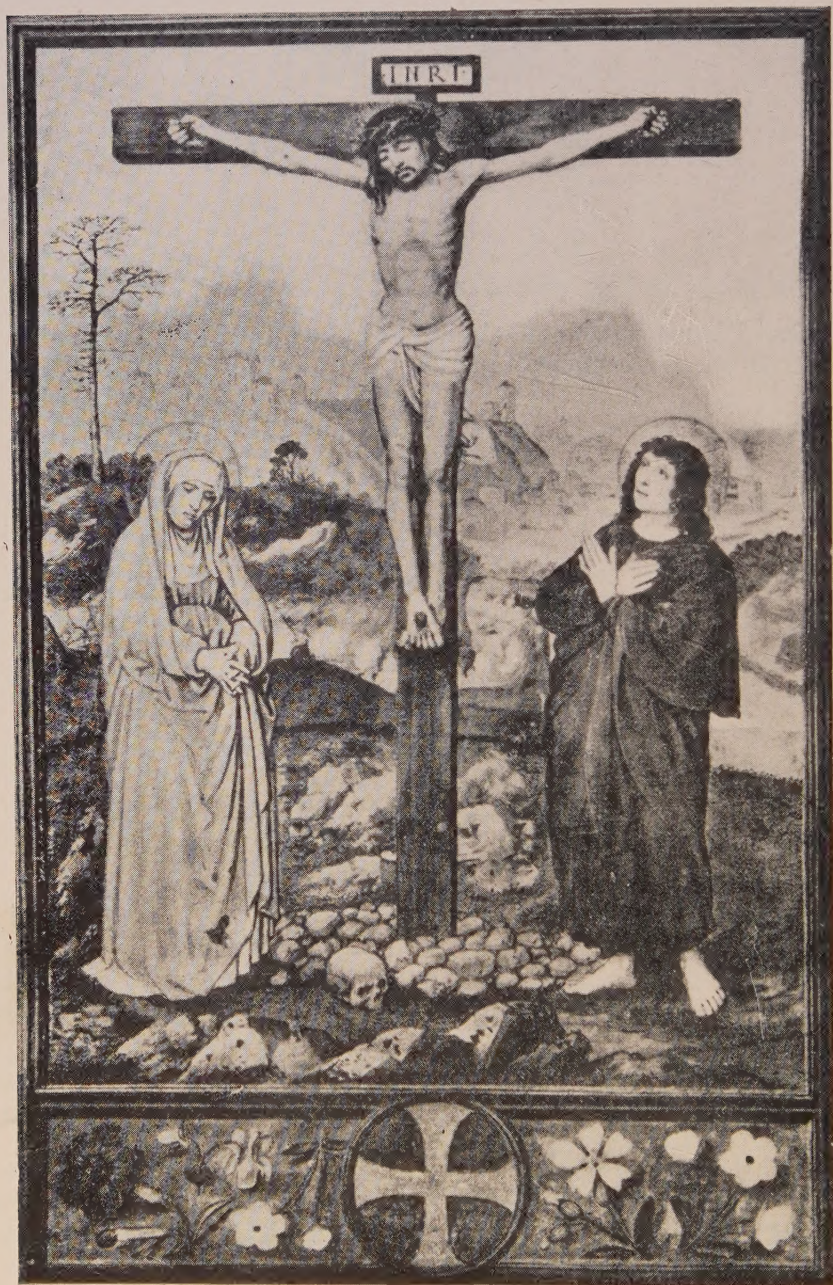


April, 1955

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CALVARY FROM THE DIXMUNDE MISSAL

By Simon Bennink

The Holy Cross Magazine

Apr.



1955

A Good Friday Meditation

BY CLARENCE W. SICKLES

Our powers of memory are, in a way, strange. Almost every human being experiences in life a tragic event which seems impossible to overcome or forget. It might be a father whose wife and three small children were burned to death, a new bride losing her husband in a plane crash, the sudden death of a close friend, or the unfaithfulness of one's wife. These are the tragedies which befall us in the changes and chances of this life. Can they ever be forgotten? At the time one insists they cannot.

This is not so. For the most part we overcome the awful sorrow and bitter sting of such happenings, and we find the old adage "time heals wounds" being true to the experience of every man. And it is good that our minds function this way, because life holds so many hard blows that the lingering of each one should drive us insane.

But this is often a bad thing, because sometimes we forget events which should

not be forgotten. One such event is the Crucifixion of our Lord and Saviour, Jesus Christ.

A little over nineteen hundred and fifty years ago today Jesus, the Son of God, was nailed to a cross like an ordinary criminal until the life was torn out of Him. In those days dying on the cross was the instrument of execution in the Roman Empire and was both horrible and shameful. The guilty party was executed publicly as an example to the populace and often large groups of people were crucified at once. It is claimed that Alexander the Great crucified so many people in the city of Tyre that the crosses stood thicker on the shore than shipmasts in the harbor. In the days of Christ the cross terrified the hearts of men.

Time changes the meaning of things, and this has happened to the cross. Now the cross is romanticised and glorified in a wrong way. Women wear it as jewelry pieces on neck chains and as earrings. Art

critics and enthusiasts go to the Museum of Art in New York City to study a painting of Christ on the cross. Their concern is objective. Were the correct colors used? Did the artist use light and shade well? Recently tapestries depicting the Crucifixion were exhibited in the same city, and the eyes of most viewers saw nothing more than an ornament skillfully done. There is nothing seriously wrong with all this, but it does mean the cross is ceasing to convey the feeling of tragedy and horror. The cross is minimized, and we tend to forget it was the means whereby Jesus died for you and for me.

To have a right understanding of the significance of the cross in our Lord's time, we must turn to its twentieth century counterpart, the electric chair. Surely the electric chair conveys the feeling of tragedy and horror. Who would gaze upon a painting of a man being electrocuted and think only of light and shade and color? Who would

wear a miniature electric chair as a piece of jewelry?

Yes, our memories are short, and we forget the full meaning of tragedy and sadness. But during Passiontide and on Good Friday the Church calls to our attention the fact that God loved the world so much that He gave His Son to die on the cross that we might have life eternal.

With this in mind, let us concentrate on two points. Who crucified Jesus is the first and the second—How does Jesus' death affect us?

Who crucified Jesus? The Crucifixion took place on a certain day at a certain time. Holy Scripture tells us Jesus was crucified at the third hour and, in another place, that there was darkness over all the land from the sixth to the ninth hour. In that the Roman day started at six o'clock in the morning and ran one hour after midnight, the third hour was our nine o'clock and the sixth to the ninth hour the hours from twelve o'clock noon to three o'clock in the afternoon. This is the time we commemorate the Crucifixion by the three hour preaching of the Passion.

Yes, it took place on a certain day at a certain time on Calvary Hill. The Jews were there and watched the Roman soldiers enforce the Crucifixion. It was their job as professional soldiers, and this was their line of duty for the day. Slowly the condemned man carried His cross through the streets of Jerusalem. It was a heavy cross. Scripture tells us Jesus fell under the weight of the cross, but Jesus did not stay on the ground but got up and struggled on. I have often thought what a similar experience we have in life. Our sins are like Jesus' cross. We must bear their weight. Sometimes our sins are very heavy. Temptation overcomes us, and we surrender to sin. Then the cross of our sins throws us to the ground. But we must get up and push on. We must examine ourselves, make our confessions, and strive to do better. We must never surrender to sin and say that it is useless to strive after Christian perfection and holiness. We must never stop trying.

After each sin, we must look at Jesus hanging on the cross and say, "There



THE AGONY IN GETHSEMANE

Italian XV c Woodcut

have done it again. I have sinned. I am sorry I have sinned. I can't say I shall never sin again, but I can say I will try not to sin. All my life I promise to fight sin and the evil one. Time and again I'll fall, just as you did, under the heavy weight of my cross, but I'll be like you and get up to go on to victory. I promise to try to be the kind of boy, the kind of girl, the kind of man, the kind of woman you want me to be. Do help me, Jesus, because on my own I shall make a terrible mess of things, but with your help I can truly become a child of God."

His cross was heavy just as our sins are heavy. Jesus needed help to carry His cross. We are told that Simon of Cyrene was forced to help Jesus bear the cross. Probably at first Simon did not want to help Jesus and no doubt protested. Then, after carrying the cross with Jesus, what was at first a burden actually became a joy. It is like our Lenten rule. On Ash Wednesday it is something we undertake with reluctance, but when we realize we do it for Jesus and with Jesus, the rule can and does become a joy.

At Calvary Jesus is nailed to the cross. The nails go through his hands. The pain hurts Jesus very much. The nails go through His feet. That pained too. How could men do such a thing? Why, these were the men for whom Jesus was born in the stable in Bethlehem. There was also the mental pain. This was more severe. Where were our Lord's disciples? All but one had run away; one of them even denied and cursed the Master. This was much more painful than the nails. Do you ever flee from Jesus? Do you every deny Him? Then the cross is stood upright and the weight of Jesus' body pulls on the nailed hands.

Who crucified Jesus? The Jews forced His condemnation; the soldiers nailed Him to the cross. But, you see, that was not only Jesus the Man hanging on the cross but Jesus who was also God. And with God there is no past, no present and no future. Time is all one for Him as we sing, "a thousand ages in Thy sight are as an evening gone." God is beyond time. The whole world of existence is to God what a movie is to us. We have seen the movie and



THE CRUCIFIXION

By Martin Schongauer

know the story. So God looks on life as a story He knows. Thus the Crucifixion is a timeless event even though it happened in time and is going on right now. Jesus is being crucified this very minute by evil made up of your sins and mine and the sins of our brothers.

The evil of the world crucifies Jesus anew. New nails are driven into His hands and feet, and you and I become one with the revengeful Jews and the Roman soldiers on the hill of Calvary. You and I crucify Jesus. Our selfishness, our being annoyed every time some little thing goes wrong, our complaining when something is done which does not meet our fancy, our concern for self and disregard for others, our failure to pray and seek divine help, our laziness, our pride, our arrogance, our lust and impurity, our enthusiasm to tell a colored story and our negligence in spreading the good news, our gossiping tongue, our bad temper, our unwillingness to endure any inconvenience or unpleasant-

ness or hardship, our greed for earthly treasures but lukewarmness toward heavenly treasures—all these crucify Jesus and with more pain than ever, because Jesus loves you and me; He loves us very much. Hymn 71 puts it well:

"Who was the guilty? Who brought this upon thee?

Alas, my treason, Jesus, hath undone thee.

'Twas I, Lord Jesus, I it was denied thee:

I crucified thee."

The Crucifixion story carries a profound point for us. It shows how powerful sin can be. Jesus was a perfectly sinless Man, and the greed and jealousy and hate of His oppressors was powerful enough to send an innocent One to His death. Jesus rightly prayed, "Father, forgive them for they know not what they do." And neither do you and I really know what we do when we sin. We really don't know the effect of sin on God, on our neighbor and on ourselves. Occasionally the ugliness and power of sin shows itself: a family is divided; a life is wrecked; a suicide is committed. These show the earthly results of sin. Some day the heavenly results of sin also will be made known to us.

The tragedy was that Jesus did not deserve His Good Friday experience. You and I do wrong and punishment is our just due. But Jesus was sinless. Yet sin had to be paid for, because sin costs a price. There are foolish people who think they can sin and

not pay for it. There are no bargain counters in the realm of sin. Sin is expensive. There are charge accounts. You can sin now but the bill will come at the end of the month. A Spanish proverb has God saying, "Take what you want but pay for it." And sin costs plenty.

There was evil in the world. Men could not pay for it, because they had to pay for their own sins and were not able to do even this. But Jesus was sinless, so God gave Jesus to die on the cross to pay for the sin of the world. The old favorite hymn tells us:

"There was no other good enough
To pay the price of sin,
He only could unlock the gate
Of heav'n and let us in."

Jesus did pay the price, but He did more. He overcame sin. The evil forces strove to destroy our Lord, but our Lord emerged victorious. Jesus died, really and truly died, but God raised Him from the dead. This is why Easter is such a glorious day and we sing, "The powers of death have done their worst, But Christ their legions hath dispersed;" It was an all-out battle and God through Christ won over the devil and evil.

How does Jesus' death affect us? This is the second question for our Good Friday Meditation. Jesus died on the cross on this day. Now that was not the end, because God raised Jesus from the dead. The power of evil killed our blessed Lord, but God brought Him back to life. And in raising Jesus from the dead, God won the battle against evil for all time. This is why today is called Good Friday and not Bad Friday or some other name denoting tragedy.

Now you and I are one with Jesus. At our baptism we were grafted into His body, the Church, and made a member of the same. As Jesus died and rose to a new life so we in our baptisms, die to sin and rise to a new life in Christ. That is why baptism is of absolute necessity. We see this oneness with Christ also in the Holy Eucharist. Here we pray that "we may evermore dwell in him and he in us." We are Christ's; we are one with Christ; we have His victory. The victory of the cross assures us that neither sin nor



death is able to separate us from God, because Jesus overcame them both. St. Paul emphasizes the good news in the Epistle to the Romans 8:38,39: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The devil used every available weapon but God used but one, the most powerful of all,—love, and love won out as love will always win out.

Be on guard against sin, because it crucifies Jesus anew. We do sin and our sins are many. Think of the mob jeering at Jesus. Jeering at Him Who was called the Good Shepherd, at Him Who fed the multitude, at Him Who wept for Lazarus, at Him Who healed the sick, at Him Who wanted to be with little children. Sin enabled men to crucify such a blessed One. Yet God's love is stronger, because God's love raised Jesus from the dead and exalted Him to the heavenly throne. Here Jesus intercedes for us and encourages us to be of good cheer as we endeavor to walk in His footsteps on this earth. Yes, our sin is great, but God's love is greater. When we fall into sin and feel evil is almost too powerful to struggle against, let us always remember that God's love is stronger. At such a time it is helpful to say, "Thy love, God, is greater than my sin." There is no better way of impressing upon ourselves the magnitude of God's love. God's love is great; God loved us so much that, "he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life." This is how Jesus' death affects us.

Anselm was visiting a dying monk who was terrified by the remembrance of his sins. In speaking of the Lord's death on Calvary, Anselm said, "Dost thou rejoice my brother to die in the Christian life?" The answer came, "I do." Then Anselm said, "Do this that thy soul may be requited unto thee: put all thy confidence in that Death; have trust in no other thing; confine thyself to this Death; envelop thyself completely and surround thyself entirely in this Death. And



CHRIST APPEARING TO HIS MOTHER

By Roger Van Der Weyden

(Courtesy of the Metropolitan Museum of Art)

if the Lord God calls thee to judgement, say to Him 'O Lord, I place the Death of our Lord Jesus Christ between me and your judgement, and so refuse to be judged.' And if he says, 'But thou art a sinner' reply 'O Lord, I place the Death of our Lord Jesus Christ between you and my sins.' If he says that you merit damnation reply, 'O lord, I place the Death of our Lord Jesus Christ between you and my faults, and I offer you his merits in place of those I should have but do not have.' If he says that he is wroth with thee say, 'O Lord, I interpose the Death of our Lord Jesus Christ between you, your wrath and me.'"

A parishioner once said that the monk was simply falling back on what Jesus did for him on Calvary. And that is precisely the point. We must fall back on what Jesus did for us on Calvary. For therein is our delivery from sin and death; therein is our salvation and our hope for everlasting life.

Problems of Reunion

BY F. B. DALBY, S. S. J. E.

In 1943 a letter appeared in *The Church Times* stating that the Scheme for Union in South India was completed, and a decision would be made within the year. A meeting was held of the leading Catholic Societies, and it was decided to set up a special organization to deal with this emergency. At a subsequent meeting the Council for the Defence of Church Principles (C. D. C. P.) was formed, and its first members elected. The main purpose of the council was to arouse public attention to the situation and to disabuse people's minds of the idea that a scheme for Church Union in South India was no concern of theirs, merely because India was 6,000 miles away.

As soon as it had been formed, the council set to work. The first need was a supply of literature, and soon there were published a series of pamphlets and leaflets which were circulated widely. Among the contributors in the early days were Dr. Mascall, Fr. Hebert, S. S. M., Dr. Sparrow-Simpson, and T. S. Eliot addressed a vigorous pamphlet to laymen. At a later stage Fr. Thornton, C. R., Fr. Bentley, and Fr. Raynes, C. R., contributed.

The C. D. C. P. was intended to be a purely ad hoc and temporary body, to meet an actual crisis in the Church. There was never any intention of forming a new Church society. It has never been anything but a Council, but appeal was made for supporters, and about 3,000 names were enrolled. Diocesan representatives were appointed in England, Scotland, and Wales. A conference of these was held in Oxford in 1943, and for the next nine years, with the exception of 1952. Members of the Council took part in deputations to the three Archbishops of Canterbury who held office during this period, Dr. Lang, Dr. Temple, and Dr. Fisher. A two day's conference was held twice with leading ministers of the Church of South India, who stayed at the Cowley Father's Oxford Mission House.

A very valuable development took place when negotiations were opened with those in America who like ourselves were concerned with reunion problems; and latter "Faith and Unity"—the quarterly publication—has been issued in cooperation with the American Church Union and the Clerical Union.

The above account of the origin and development up till now of the C. D. C. P., and the aims and objectives of its work, I owe to Fr. O'Brien, my predecessor in office who has been a protagonist of this movement from its beginning. To this account Fr. O'Brien adds this important comment:—"The problem that now lies before the Church of England is its relation to the Church of South India; and one crucial aspect of that problem is the question whether those who have been consecrated Bishops and ordained presbyters in the Church of South India since its inauguration can be regarded as exercising a valid ministry. This question divided the Lambeth Conference and will certainly give rise to a sharp and contested struggle in the Convocations of Canterbury and York, when they come to face this issue in two years' time."

From the foregoing account it will easily be seen that the C. D. C. P. came into existence especially owing to the tension that arose over the proposed scheme for Church Union in South India; and as the greater part of its work has necessarily been concerned with our relations with the Church after it came into existence, including in itself what had previously been for dioceses of the Anglican Church, it may be useful to interpolate here some account of the C. S. I. as it describes itself in its own leaflets.

"What is the C. S. I.? The C. S. I. is the body to which a considerable number of the non-Roman Christians in the southern part of India belong. It has over one million members, and is the largest Church in Asia."

—apart from Roman Catholicism.

"How did it come into existence? During the 1st 150 years missionaries from Anglican, Presbyterian, Methodist, and Congregationalist Churches in England, Scotland, America, Switzerland, and Australia, have been working to make Christ known in South India. By the blessing of God upon their work, large churches have come into being. These churches united in September 1947 to form *one* Church of South India.

"Why did the churches unite? They united because they desired to be obedient to Christ and to fulfill his prayer," that they all may be one . . . that the world may believe. Most of the missionaries who came to India had not previously thought much about the divisions of the churches. They had taken them for granted. But when they found themselves working together at the gigantic task of winning India for Christ, they felt more and more that they were dishonouring their Master by their divisions. Indian Christians naturally felt this even more. Step by step the churches were led from isolation to comity, from comity to cooperation, and from cooperation to union. At each step they felt sure that they were going along the path of God's will.

"What sort of Church is it? It is not Anglican, Presbyterian, Methodist, or Congregational, though it includes many who have grown up in each of these traditions. It has begun its life with a constitution which tries to include the best of all these systems. It has pledged itself always to be ready to reform itself in accordance with the teaching of God's Word as the Holy Spirit shall reveal it. Its bishops are leaders in worship and evangelism, and pastors of the people committed to their charge. Its government is largely by councils representative of ministers and laymen representing a single congregation, a diocese, or the whole Church. Its congregations enjoy a large measure of responsibility and autonomy in the fulfilment of their duty of worship, work, and witness.

"What is its relation to other churches? The C. S. I. derives unity not only for itself, but also for all Christians. It enjoys re-



DOUBTING THOMAS
Rhenish XII c Ivory

(Courtesy of the Metropolitan Museum of Art)

lations of close fellowship with its parent churches, and it is constantly seeking to deepen this fellowship. It has invited other churches in South India to consider union with it, and is carrying on discussions to this end. It has pledged itself in all its acts to seek both to deepen its own unity and to extend this unity among all Christians.

"What is it doing? With the help of the missionary societies which support it, the C. S. I. is continuing to spread the Gospel as far as possible throughout South India, and is gathering in many thousands of new converts every year. It also has a small foreign mission work in Papua. Through thousands of schools, colleges, and hospitals, it is making Christ known to people of all classes and creeds. It is seeking to lead its own members into a deeper and richer life of worship, and to this end has begun the work of preparing its own liturgical forms. Each of its 14 dioceses has a full and varied program of work for the building up of the Church and the strengthening of its witness. Through theological schools in each of the four language areas, and through support of the Union Theological College, Bangalore, it provides for the training of its own ministry. It also conducts a great number of schools for the training of teachers, catechists, evan-

gelist, and voluntary workers. In cooperation with other churches it publishes Christian literature and distributes the Scriptures in the languages of the people.

"What help does it need? The vast majority of its members belong to the poorest sections of society. They still need financial help from the richer churches to support the manifold work of the Church. They need and welcome the help of missionaries, men and women, who are willing to come and serve as colleagues and friends in the Lord's work. They need and ask for the prayers of all Christians, that they may be made worthy of the high privilege to which they have been called, to be faithful witnesses for Christ in South India, and useful instruments for the hands of Him who longs to draw all men to himself."

Whatever we may think of the theological principles of C. S. I., that is indeed a great and noble ideal, and one cannot but

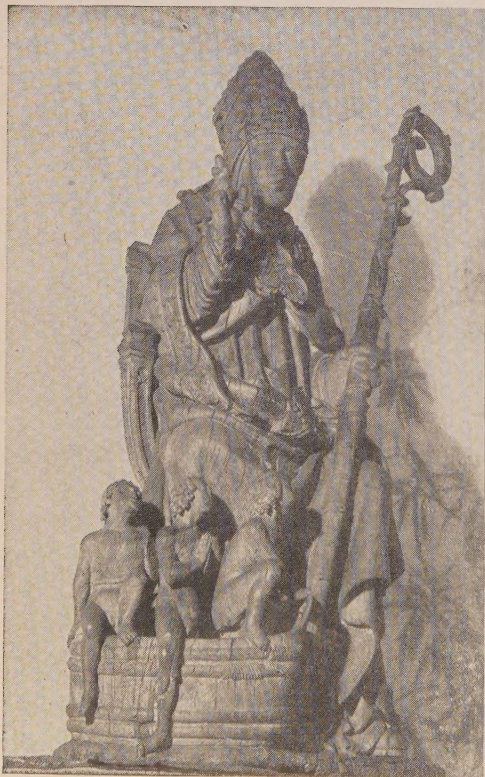
admire their fine spirit of adventure. That is in fact what struck one in visiting them—they are colleagues and friends gaily and bravely stepping forward into a wholly new Christian adventure in a heathen land.

Here is further information from another leaflet:—"The C. S. I. represents the first reunion of episcopal and non-episcopal churches. Its birth, life and growth, are therefore of vital concern to the whole world Church. At the inauguration in 1947 the uniting bodies numbered in round figures:—Methodists, 220,000; Presbyterian and Congregationalists, 290,000; Anglicans, 500,000; Total 1,010,000. Its Indian ministers number some 1,200; about 2/3 of their cost is found locally, and many churches are built very largely by local efforts. The self-support is steadily increasing."

Clearly the C. S. I. is an intensely alive and *growing* body; and a force to be reckoned with.

Into this Union 4 Anglican dioceses were officially encouraged, by advice from the highest quarters, to enter freely, thereby severing themselves from the Anglican Communion, in order, it was said, thereby to foster a wider unity. Surely never before in the history of the Church has so strange a situation existed, that four dioceses should be actually urged to sever themselves from their parent body and so become formally schismatic, by the authorities of the very Church from which they were thereby cutting themselves adrift! Since this is an entirely unprecedented state of affairs, it is not surprising that much confusion and searching of heart has resulted. For example, Canon Elphich at Bangalore received a personal letter from the Archbishop of Canterbury, strongly counselling him not to enter the C. S. I. and so to help to promote in it the Catholic tradition. He and his colleagues were thereby confronted with a cruel choice; and they deserve our utmost sympathy, as do many other Anglican clergy faced with a similar decision.

Moreover the Church of India, Burma and Ceylon, (as it then was), following the lead of Lambeth, felt it must on no account interfere at all in the area given over to the



ST. NICHOLAS
Flemish Woodcarving

(Courtesy of the Metropolitan Museum of Art)

C. S. I. and therefore could not recognize the rights of Anglicans in that area to put themselves under its jurisdiction. This led to a curious position, namely that all Anglicans living in a certain area of India (and these made up 2/3 of all the Anglicans in India at the time, since Christianity is more firmly planted in the south than elsewhere) were ipso facto by a majority vote swept into a form of church union of which they might not in the least individually approve; and there was no recognition of the right either of individuals or congregations to follow the dictates of their own consciences. Surely this was a very serious initial mistake, which in all future proposed schemes for Church union should be carefully avoided. If people really believe—as a large body of opinion in the Anglican Church does believe—that episcopacy is a convenient, but not necessary, form of Church Order, and therefore can conscientiously enter into terms of union with Christian bodies not episcopally ordered, they have a perfect right to follow out their convictions—but so have those, however tiny a minority they may be, who really believe in the ordinary principles of Catholic Order; and this right should be fully and frankly recognized and acted upon. If, in future discussions on Church Order, this is done on a world-wide scale, it will lead to a new orientation of the world-wide Anglican body—but that would not necessarily be a bad thing. It is doubtful whether there is any great merit in trying to conserve Anglicanism as it is now—it is an unwieldy and cumbersome affair, always threatening to fall asunder into its component parts—but what needs conserving is the Anglican expression of genuine Catholicism, which is a different matter—and if that be conserved by what appears to be a quite hopeless minority that is prepared to stand out firmly from the general drift towards Nonconformity and vagueness, then let it be said at once that the preservation of truth has never yet depended upon majorities, and even quite hopeless minorities (as the world judges) may accomplish most surprising things.

In order to define what would appear to



ST. BARBARA

School of Troyes, XVI c

(Courtesy of the Metropolitan Museum of Art)

be the aim we should have in mind in all approaches to reunion, I here quote extracts from a sermon preached at St. Paul's Anglican Church, Columbo, Ceylon, on October 6th, Feast of St. Thomas, Apostle of India and Ceylon, 1952, by the Most Reverend Mar Theodosius, Metropolitan of the Catholicos section of the Indian Orthodox Church of Travancore and South India. He says, "I am afraid it is the fashion today to ignore the great importance of the Apostolic and Catholic teaching in the anxiety and haste for reunion of Churches at all costs. May I tell you in brief about the point of view of the Eastern Orthodox Churches regarding the reunion of Churches? The unity which the Orthodox Churches visualize is not a

mere loose federation of Churches as they are. Neither is it a unity based on certain common points of verbal agreement—a sort of common factor method. The Orthodox way of reunion is neither 'the way of absorption' as in Romanism; nor is it 'the way of undenominationalism' as in Protestantism; but it is 'the way of comprehension'; the way that conserves all that is vital and important in the provincial or local practices and customs of the uniting Churches, with absolute agreement in matters of Faith, Doctrine, Sacraments, and Order. What the Orthodox Churches mean by reunion is not

uniformity, as in Romanism again, but unity with ample scope for diversity in non-essentials. The true lasting unity which the Orthodox Churches wholeheartedly advocate is an organic unity in Faith, Doctrine, Sacraments, Order, and Worship. According to them there cannot be, and ought not to be, any kind of reunion except on the basis of the acceptance, by the uniting Churches, of the Faith of undivided Christendom—the Faith once delivered to the saints—before its separation into East and West in the 11th Century. This is the irreducible minimum basis, and they would put it. You have a close parallel to this demand in the Lambeth Quadrilateral of 1930—the Bible, the Creed, the Sacraments, and Orders—which is the minimum basis for reunion from the point of view of the Anglican Church. Any kind of patching up reunion or federation based on mere verbal agreement—not at all factual—in matters of Faith, Doctrine, Sacraments, and Orders, as is found mostly in the present day reunion efforts, is no reunion at all. Such attempts at reunion without facing the real issues and actual differences, but glossing them over, lead to great disaster. These efforts, well-meaning though they might be, instead of narrowing the gulf of separation between different communions will only help to widen the rift. We have a sad example of this in the fate of the four ex-Anglican dioceses of the South India Church. They have ceased to be a part of the world-wide Anglican Communion by entering into the South India Church Union. This will clear our minds of inherited prejudices and enable us to accept that which has been left out or insufficiently emphasised in the teaching of our own communions, in order to be enriched to form part of the One, Holy, Catholic, and Apostolic Church. The example of the pioneers of the Oxford Movement of 1833—men like Pusey, Newman, Keble, and others—should certainly encourage us in this direction."

This seems an admirable statement of what our aim in reunion matters *ought* to be—something constructive and positive, viz. "an organic unity arising from agreement in Faith, Doctrine, Sacraments, Order, and



TREE OF JESSE WINDOW
Chartres Cathedral

Worship." Nothing less than this will do; and anything that falls short of it will only make confusion worse confounded in Christendom as a whole. This we must insist on, in season and out. We must hope and pray that the C. S. I. will gradually come up to the Lambeth requirements for full recognition, and so become an autonomous province of the Universal Church. But what of its relations with its parent bodies? That is a problem to which no solution has yet been found.

Meanwhile there are also schemes of reunion being discussed in North India and Ceylon, but these seem at the moment to be held up by the thorny question of 'supplemental ordination.' Especially are the American 'Episcopal' Wesleyans in North India very unwilling to accept any form of 'reconsecration' or 'additional' consecration for their bishops, not unnaturally. On 'supple-

mental ordination' as a possible solution for the reintegration of ministries an able critique was read by Fr. Macbeth of the Oxford Mission to Calcutta to the bishops of the C. I. P. B. C. assembled in synod at Poone early this year, and accepted by them as a fair criticism. The Metropolitan of India stated that as yet the North India scheme had not reached a sufficiently coherent form to be forwarded to Lambeth for further consideration. The real crux of these negotiations is whether Episcopal ordination and consecration is or is not a sacramental ordinance, not just a convenient form of Church government. *If* it is a sacramental ordinance, it must be given and *received* as such, or not at all. Otherwise confusion will arise. It must not be foisted upon those willing to receive it, as something other than what it actually *is*.

(To be concluded)



THE SUPPER AT EMMAUS

By Velasquez

(Courtesy of the Metropolitan Museum of Art)

The Sin Against The Holy Ghost

BY BONNELL SPENCER, O. H. C.

III. Spiritual Pride

Luke 18:10-14. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote on his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other.

The Pharisee went down to his house unjustified. Because of his attitude he was not saved. His sin remained unforgiven, since he had not asked for forgiveness. Once more our Lord warned the Pharisees that they were committing the sin against the Holy Ghost, this time on different but more dangerous grounds than we considered in the last article.

Let us clearly understand who the Pharisees were. Their name has become so much a word of reproach among us that we are inclined to think they must have been very wicked people. Yet that is not the reputation they had among their contemporaries. They were very respectable and highly respected leaders of Israel. They not only avoided the gross and obvious sins, they were most zealous in their service of God as they believed he ought to be served. They kept God's Law with painstaking exactitude. Their primary interest in life was to study his Law and to determine more and more accurately just what was required of them. Around each regulation of the Law they planted hedges of further prohibitions designed to protect them from even getting close to a violation of it. They were the conspicuously devout members of the Old Testament Church. Their very name, the Pharisees, the separated ones, pointed to their claim that their faithfulness to the Law put

them in a class apart from and above the rank and file of their fellow Jews, whom they contemptuously called sinners.

We saw, in our last article, that, in order to reduce the Law to a form that they could keep to the letter, the Pharisees had put their emphasis chiefly on its external regulations. It is possible to define the requirements of a ceremonial law down to the smallest detail. It is not possible so to define the moral law, still less the law of love. Furthermore the elaboration of the ceremonial law frequently conflicted with the deeper obligations of justice, mercy and charity. Rigid adherence to the letter of the law smothered the spirit. These were serious faults of the Pharisaical position. Our Lord had to correct and rebuke them.

Yet these misinterpretations of the Old Testament Law were not in and of themselves necessarily a fatal rejection of the Holy Spirit. Mistakes they were, but mistakes which sprang, at least in part, from an over-zealous devotion to something originally good. The Old Testament Law, including the ceremonial law, had been given the Jews by God for a purpose. The Jews were the Chosen People, the race of men chosen by God to be prepared for his Incarnation. When God became Man, he had to become a member of some specific race. It was essential that at least some members of that race know enough about God to recognize him when he came. Centuries of teaching about the nature of God were needed to prepare the Jews for the coming of Christ. This could be accomplished only by an accumulated tradition handed down from generation to generation. During the process the Jews had to be a race apart, cut off from the surrounding nations, in order that their special revelation might not be dissipated by contact with pagan religions. The ceremonial law was that which made the Jew so different from his neighbors that he could live, even in a pagan city, as a member of a

separate and uncontaminated race.

When our Lord rebuked the Pharisees' over-emphasis of the ceremonial law, he was careful to distinguish between their misinterpretations and the sanctity of the Law itself. Thus on one occasion he said to them, "Ye pay tithe of mint and anise and cummin."

The Pharisee was so careful to give one-tenth of all that he possessed
Mt. 23:23 that he even tithed the herbs he grew in the kitchen garden.

"Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the Law—justice, mercy and faith." Thus he rebuked the Pharisees' exaggeration of the ceremonial law at the expense of the moral. "These (weightier matters) ought ye to have done—and not to leave the other undone." Yes, the ceremonial law was still in force, and it was to be observed with care.

In the Christian Church, of course, the exclusive law of the Old Testament would be done away. It had served its purpose when Christ came and had been recognized, but it would be replaced by the universal law of the Church—the law of faith, the law of conduct, the law of the Sacraments, the law of worship, the law of love, by which all men could be united to God. There would still be a divine law and it would be men's bounden duty to observe it with the utmost care. Our Lord came not to destroy but to fulfill the law. "Love

Rom. 13:1 is the fulfilling of the Law."

But love has its own law which must be obeyed. As our Lord said,

"If ye love me, keep my commandments."
Jn 14:15

There was enough good in the Pharisees' position that it should have been easy for the Holy Spirit to lead them into the fulness of truth. Yet most of them refused to be led. In the parable of the Pharisee in the temple, our Lord told them why. Look at the Pharisee as he prays. He walks boldly up to the throne of God, head erect in confident assurance. He does not have to make any apologies to God. He has not committed any bad sins; he has kept the Law better than is necessary. He has not come to ask God for anything—only to de-



mand his right. The Pharisee has fulfilled his part of the bargain with God. Now let God keep his promise and prosper the Pharisee in this world and the next.

The Pharisee is not as other men are. He has not committed the obvious sins. His sin is far worse than theirs. It is the root sin—pride, spiritual pride. He thinks that he can save himself, indeed that he has. He need not ask God's forgiveness. All he expects is God's approval. Of course, he will not let the Holy Spirit show him how he has misinterpreted God's Law. It is only because he has narrowed the Law down to its external requirements that he can believe he has been keeping it perfectly. He will not let the Holy Spirit guide him into a broader, more demanding concept of it. Such a concept would undermine his self-righteousness, would make him bow his head and confess his need for God's mercy and help. This he will not do. He rejects the Holy Spirit. He clings to spiritual pride. He commits the sin that asks no pardon. Therefore it is unpardonable.

A realization of who the Pharisees were and an analysis of their sin should give us pause. Like them we are the devout Church people. We are respectable and respected members of the community. For the most part we are free from disreputable sins. It may be that, like the Pharisees, we have misinterpreted and unduly narrowed the concept of Christian duty. If so, it is not in terms of excessive legalism, of course, but in terms of the prevailing modern fallacy—materialism. Our temptation is to reduce the commandments of Christ to a comfortable doctrine that makes the best of both worlds. Are we inclined to set definite limits on the demands and sacrifices that are expected of us?

We know it is our bounden duty to worship God every Sunday in his Church. Do we interpret this to mean only when it is convenient for us to go? We know that our Lord commanded fasting and other forms of self-discipline. Our Prayer Book prescribes an absolute minimum of this. Do we dispense ourselves even from the Friday abstinence and the Lenten fast? Almsgiving

is a Christian obligation. Does this mean contributing to the Church a small portion of our excess income, after we have provided ourselves with all the comforts and luxuries we desire? Is taking up our cross and following Christ a pious phrase that means no more than a mere conformity to the standards of the basically pagan society in which we live?

If, like the Pharisees, we have reduced the service of God to manageable proportions, so that we can accomplish it without too great effort or sacrifice, we have much to learn much to repent. To the extent that we have yielded to the prevailing materialism, we must share the guilt of having let loose the monster of atheistic materialism in the modern world. To the extent that we have watered down the Gospel, we have decreased its effectiveness in our times. To the extent

we have disobeyed Christ's commandments, we have failed to love him. "Now is high time to awake out of sleep." It is now high time to repent and return unto the Lord our God.

The question is, can we repent? Or have we, like the Pharisee in the temple, succumbed to spiritual pride? Are we pleased with ourselves because we have not committed the obvious sins? Do we consider our respectability a sufficient guarantee that we stand in right with God? In spite of our conventional protests that we are miserable sinners, do we really believe, deep in our hearts, that God ought to be pleased with us? Do we think our limited services and sacrifices quite sufficient? Do we feel that there was something rather exaggerated about the heroism of the martyrs as they resisted the world, the self-discipline of the ascetics as they conquered the flesh, the enthusiasm of the saints as they wrestled with the devil, the intolerance of the Christian heroes as they fought and suffered for what they believed? Do we thank God that we are not as other men are, even as these fanatics? Ours is such a sensible, dignified, comfortable religion. Are we in danger of going down to our house unjustified, because we need no repentance?



ST. JOHN THE EVANGELIST

The publican went home justified. He had faced and admitted his sin. He bowed his head, beat on his breast, and said, "God be merciful to me a sinner." A better translation of his prayer is, "God be merciful to the sinner." This form shows the honesty of his penitence. He calls himself not just a sinner, like other sinners. He is the sinner who has committed his particular sins. He does not compare himself with others; he simply throws himself on God's mercy. He knows he has nothing of which to boast. He knows he can do nothing to save himself. He knows he does not deserve pardon. He accepts his status as the sinner and turns to God. He becomes a forgiven sinner.

That is what the saints are—forgiven sin-

ners. They remain aware of it all their lives. They know there is no good in them of their own making. They depend both for their salvation and for their sanctity on the undeserved mercy of God. They never think of themselves as saints. With joy and thankfulness in their hearts, they call themselves sinners, forgiven sinners.

This abiding penitence is the foundation of the Christian life. On no other foundation can it be built. The building up of the positive side of the spiritual life is a long, hard process. It, too, has its dangers, as we shall see in the next article. But it cannot even begin until we have escaped from spiritual pride into a humble and lasting penitence.



THE RESURRECTION
By Giotto

Holy Humor

BY CLINTON H. BLAKE, JR.

It seems that all too often in pursuing the Christian life we pass by smaller qualities which, though minor in importance, are nevertheless vital and necessary elements to a balanced Christian character. One of the most underrated and least appreciated of these minor necessities is the need in this life of a sense of humor. Especially so is this in our church life.

Unfortunately we have inherited, especially in the eastern United States, a large portion of the dour and stern view of life which so characterized the rigorous attitude of the Puritan. Life held few joys for the Puritans aside from the spiritual satisfaction of rigid adherence to a strict and suppressive code of behavior; and it must be noted that this code itself was based not so much on the joy of serving God as upon the fear of his awful and terrible judgment. The Christian today must not minimize the fact of God's judgment; this is perhaps one of the modern age's prevailing sins. The judgment is terribly real and inevitable for each of us, yet the faith proclaims too that though this judgment be real and inevitable for every man, it need not be feared every waking moment—if we also know that the judgment is mingled with God's love for his creation and that that love is all-forgiving if we accept it and believe it as shown in Jesus Christ. One of the great sentences in Holy Scripture is the closing verse of the first chapter of Genesis: "And God saw everything that he had made, and, behold, it was very good." With this must go the famous passage from Saint John, that "God so loved the world that He gave His only-begotten Son . . ."

Yet despite all this, there too often pervades our congregations today, a sense of depression, a sense that somehow the world is an evil place and that life is a penance to be endured. We seem to live within the fearful shadow of a dreadful fate. Ibsen's great character Peer Gynt said that "Life is such a heavy price to pay for being born."

In this day of anxieties when the conscience and the guilt of man lie heavy within him we can perhaps understand such a viewpoint but we can never call it Christian. The Christian view has always taught that though there be evil in the world, though there be sorrow and oftentimes pain, yet the world and life are good, and if we will look and recognize the truth of things, the evil sorrows of this world are far outweighed by the beauty, the joy, and the loveliness of creation.

Then, too, one of the many graces implanted in man's nature has been from the beginning the ability to see even in tragic elements of humor, of the ridiculous, and the absurd; the ability even in sorrow to laugh and with laughing to endure, and with enduring to triumph. It has been truly and frequently remarked that the pith of humor lies in the hairline avoidance of situations that might otherwise have been tragic, disruptive or incomprehensible. All humor indeed deals on its highest level with something which in its ordinary form man would not want. At the same time all humor on its highest level is based on the premise that life is good and can be enjoyed. It is interesting to note that those to whom life has little appeal or for whom life is a great struggle, a burden to be borne, are most always those very people who have not developed or who have deliberately suppressed their grace of humor. On the other hand, it is not accidental that the people of Ireland or of Italy—perhaps the two happiest and most uninhibited people in the western world—are also people of great faith and spiritual depth. During the severe trials of the nineteenth century one of the watchwords of Irish life became the humorous phrase, "The cup of Ireland's misery has been overflowing for years—and is not full yet." Here is the ability to face a situation for what it is, recognizing its stern reality, yet knowing that it is not the whole of life. Humor often

the translation of an ugliness or a difficulty, or a pain or sorrow unendurable, into something which can be borne and endured. As such, a Christian sense of humor is distinctly sacramental kind of thing, a force which can transform the world as it stands, accepting it for what it is, with all its difficulties and pain, into the kind of world which may hold much joy and even laughter.

Surely in God's levels of creation and in His peculiar gifts to each level it is no accident that laughter is limited to the human being. It has been written that "A laughing jackass remains a jackass. The humorous droop of a dog's mouth is not copied from a platform humorist. The mocking laugh of the Canadian loon is a marvel of coincidence, nothing more. The chatter of apes marks the point where man passed on." Laughter and humor, the ability to receive and to transform undesirable events or circumstances, are peculiar graces of him who is created in the image of God. It behooves us to develop such a grace. Yet in the use of humor the Christian must be more careful than anyone else lest he fall into the habit of sarcasm or cruel satire. Sarcasm in its net result is only the expression of indignant conceit and hurt pride, while satire is all too often anger and contempt. We must never forget our Lord's admonition that whosoever shall call his brother a fool is in danger of hell fire. On the other hand, while sarcasm is essentially destructive and satire is too often purposeless, Christian humor is constructive because it turns upon the recognition of life's false vanities also recognizing that there is far more to life than mere circumstances or events would seem to show.

Thomas Hobbes wrote that "The passion of laughter is nothing else but sudden glory arising from the sudden conception of some eminence in ourselves." Although Hobbes does not express a fully Christian thought, lacking some of that humility which he might so well have had, he does touch here upon the truth that laughter and humor are the ability to transcend and morally or spiritually to defeat that which could otherwise morally or spiritually destroy us. It is possible by this grace of God, given apparently to man



alone, morally and spiritually to defeat that which may even physically destroy us.

There is a now famous line from one of the recent films concerning the last war in which a soldier crouching with his companions in a foxhole with the snipers' bullets swarming around them said, "I don't care about the one marked with my initials; the one which concerns me is the one labeled 'To Whom It May Concern'." Here was the ability to demonstrate, however unconsciously, that though to all appearances we see mere animals shooting and killing each other as in the jungle, yet above all, here, too, are human beings, able to rise above the hideousness of their situation wherein they must kill or be killed, and able to stand off and to see even the irony and humor, however grim, of their situation.

Humor might well be added to the rest of Christian virtues, for it is the one virtue without which other qualities of good must often appear empty. Those people without mercy or gentleness, without patience or understanding, without strength or purpose or principle, without love either for themselves or for others, without courage or humility, or nobility of character—are they not most always those without a sense of humor? On the contrary, those who have mercy, who can bear sorrow, those who can see beyond present troubles to a brighter aspect, who are loved and can love in return, those who can temper strictest justice with gentlest mercy and understanding—are these not always those who have a Christian sense of humor? Have we not all noticed that those homes which have little or no humor are generally the unhappy homes and the ones which so often collapse and become broken? Have

we not noticed, too, that those homes which have a Christian humor are ones which have strength and happiness even in the greatest troubles—strength for themselves, for their children, and for their friends?

There is the example of a Churchwoman who had just lost her son in a tragic and needless accident. The priest hurrying to her home was met at the door with these words, "Come in, I want to tell you about my son. You never knew him. I want to tell you all the funny things he did and said." During the succeeding hour she spoke more with laughter than with bitterness and faced more strongly than otherwise possible an unhappy and tragic circumstance.

Our humor is a gift and a grace from God. It can be a Christian's answer to the annoyance of petty inconveniences. It can also be an integral part of the answer to tragedy and sorrow. It can in a very real sense be the most sacramental as it shows in our lives the belief that beyond the body and its circumstances there is more besides—that this world and all of God's creation is a good creation—and that this world and life which God so loves is one which, despite all its unhappy and distressing elements, we may love too. It is one of the Creator's greatest gifts to man. It is a grace from God and though a minor one, a vital and necessary quality to be cultivated.

The Augustinian Catena

CHAPTER XV

*That man can do nothing of himself
without divine grace*

1. O Great and Mighty God of the spirits of all flesh, whose eyes are upon all the ways of the sons of Adam, from the day of their birth even unto the day of their passing hence, that Thou mayest render to every man according to his works, whether good or evil. Show me my poverty, that I may confess it unto Thee: lest, I say, 'I am rich and wanting in nothing', while I know not that I am poor, blind, naked, wretched, and miserable.

For I used to believe that I was something, when I was nothing: I said, 'I will deal wisely' and I became foolish: I thought myself prudent, and I was deceived: but now I see that without Thy grace we are not able to do anything.

For except Thou, O Lord, keep the city, the watchman waketh but in vain.

So Thou hast taught me that I ought to know myself. For Thou hast once and again, forsaken me, and tried me, not in order that Thou mightest know me, but so that I should know myself.

For I believed myself to be of great importance, and thought I was sufficient unto myself, until Thou didst leave me for a little while; then, forthwith, being left to myself, I fell: so I saw and knew that

Thou wast guiding me, and that my fall was due to my own weakness, and rising again to Thy help.

2. Thou hast opened my eyes, O Light, and quickened, and illumined me, and I have perceived that the life of man upon earth is a time of probation, that no flesh may have whereof to glory before Thee, nor may any man living be justified: Because if anything, great or small, be good it is Thy gift, and we of ourselves have nothing but what is bad.

In what, then, shall mortal man glory? Shall he glory in evil? Evil is not glory, but shame. Shall he glory in good, the good that belongs to another?

Thine, O Lord, is all that is good: Thine is the glory.

For he who seeks his own glory in Thy gifts and does not seek Thee, the same is a thief and a robber, and is like the devil who sought to steal away Thy glory. For he wishes to be praised for Thy gifts, and does not seek in them Thy glory, but his own; hence, although he may be praised by men on account of Thy gifts, he will nevertheless be held guilty by Thee, because Thy gifts he sought not Thy glory, but his own.

For he who is praised by men when Thou hold him guilty, will not be defended by men when Thou judge him, nor set free

by them when Thou condemn him.

3. But Thou, O Lord, who hast formed me from my mother's womb, suffer me not to fall into such condemnation, that I should be guilty of wishing to steal away Thy glory.

Thine is the glory, for all goodness is Thine. We have only shame of face and misery, for if Thou hast not mercy upon us, all that we have is evil.

For Thou hast mercy upon all men, and hatest nothing that Thou hast made: for Thou givest us all Thy good things and enrichest us poor wretches with Thy best gifts, O Lord our God.

For Thou lovest the poor, and makest them rich with Thine own abundance.

Behold now, O Lord, we beggars are Thy children, Thy little flock, open Thy doors to us, and the poor shall eat and be satisfied, and they who seek after Thee shall praise Thee.

For I know, O Lord, and confess, as Thou hast taught me, that it is only they who know themselves to be poor, and acknowledge their poverty to Thee, who are enriched by Thee.

For they who think themselves rich when they are poor, will, at last, find themselves shut out from participation in thy treasure.

4. And therefore, I Thy servant, confess my poverty to Thee, O Lord my God, that the glory may be Thine alone, to whom alone is due any good that I may do.

I confess to Thee, O Lord, as Thou hast taught me, that I am nothing but vanity and the shadow of death, that abyss of darkness, and earth without form and void, which, without Thy benediction cannot bring forth or bear any fruit except confusion, sin, and death.

For if I ever have had any goodness, I have received it from Thee: whatever of worth I have, it is Thine, or I have had it from Thee. If I am ever steadfast I am steadfast through Thee, but whenever I fall, I fall through my own weakness: I should always have lain in the mire hadst Thou not raised me up: I should always have been blind, if Thou hadst not enlightened me: when I fell, I should never have risen

again, if Thou hadst not held out Thy hand to me; even after Thou hadst set me upright again, I should always have fallen if Thou hadst not sustained me: I should often have lost my way if Thou hadst not guided me.

5. So ever, O Lord, Thy grace and Thy mercy have gone before me, freeing me from all evil, saving me from the past, quickening me in the present, fortifying me against the future, clearing away snares and traps from before me, removing causes and occasions of sins.

And hadst Thou not done this for me, I had perchance committed all the sins in the world. For well I know, O Lord, that there is no sin that a man has ever committed, which another man might not do if his Creator left him alone.

But what good I have done has been Thy doing, and if I have abstained from evil, it has been at Thy command; and my faith in Thee, was the work of Thy grace poured into my heart.

For Thou, O Lord, didst lead me in the right way for Thine own sake, and for mine, Thou hast given me Thy grace and light, to prevent me from committing adultery or any other sin.



CLOISTER SHADOWS

Book Reviews

THE EPISCOPAL CHURCH SINCE 1900, by *George E. DeMille* (New York: Morehouse-Gorham Co., 1955) pp. ix+223. Cloth. \$3.50.

There is probably no more difficult writing involved than composing a history of the recent past. The historian must have perspective, and this is lacking when the observer is not far removed in time from the events which have recently transpired. Fr. DeMille has attempted to produce an accurate and balanced history of the Episcopal Church since the turn of the century, in order to fill the gaps evident in two standard general Church histories by Fr. W. W. Manross and the late Dr. James T. Addison.

In setting out to fill this lacuna, Fr. DeMille has wisely composed a popular work, written in a lively style—perhaps at times a bit too colloquial—but it cannot be accused of being a dull composition. He decided to abandon footnote references, and this is probably a mistake. At a future date, when a more complete history of the period is undertaken, the historian will want to check sources.

Perhaps the most important fact which this book discloses is the change in the complexion of the Episcopal Church since 1900. From a wealthy, stodgy and somewhat unimaginative ecclesiastical body, it has changed into an aggressive, cosmopolitan group, no longer almost entirely Anglo-Saxon, but including many races. In passing, we might remark that it is regrettable that he did not observe that the largest single church in this country is now a Negro congregation—St. Philip's, New York City.

One of the factors which has had much to do with the changing complexion of the Episcopal Church is its evangelism. Perhaps on the whole this is not very much in evidence. Episcopalian laymen are not the salesmen for their faith like Roman Catholics, Christian Scientists and Jehovah's Witnesses. Nevertheless, in various ways outsiders have been attracted because "they have been looking for something, and didn't

find it until they tried the Episcopalian Church." Coupled with this is the truly remarkable work done on the campuses of our colleges and universities. An Oxford professor, a priest of the Church of England while on a visit to this country, made the observation to the reviewer, that he was more impressed by the evangelism of college chaplains than any other aspect of the Episcopal Church. In England, he observed, there was nothing comparable to it.

The most lively chapter in the book is the one which deals with the unity negotiations with the Presbyterian Church in the United States of America. For the sake of honest and frank history, Fr. DeMille is to be commended for his treatment of this inflammatory subject. Grave disservice has been done to ecclesiastical history by wearisome meaning squeamishness over chronicling controversial subjects.

One great difficulty in dealing with this subject is the importance and growth of the Ecumenical Movement which has been espoused by men and women with a burning zeal for the reunion of Christendom. Unfortunately some of these people—generally liberals in theology—in working for that unity have concluded that since God desires Christian unity, He is in favor of *any* scheme dedicated to that purpose. This has produced an almost fanatical impatience with all who disagree with particular methods of approach to unity. How often Anglo-Catholics have been styled "obstructionists", "spiritual isolationists", and even more opprobrious terms.

Worthy and unworthy motives were combined when the effort was made to bring about a union between the Episcopal Church and one particular group of Presbyterians. Even after such a short lapse of time it is almost impossible to grasp the height of the anger and fear this attempt provoked. To begin with, the protagonists employed tactics which, to say the least, were somewhat questionable. We were told: "this does not commit us," then after each step

was taken, the Church was told: "we cannot turn back; we are committed to union." The reviewer believes that this ill-advised policy did as much as anything to arouse the General Convention of 1946 to reject *The Proposed Basis of Union*, even for study. Behind this lies a history which Fr. DeMille has judiciously refrained from relating in full.

He has made this chapter, "Unity or Schism" the most valuable single section in the book by an interesting technique. He submitted a draft to Bishop Edward L. Parsons, one of the leading proponents of the reunion negotiations, for his comments. Instead of changing the text to incorporate the remarks of Bishop Parsons, the author has simply included sections of comments and rebuttals into the body of the chapter. There is also a long note at the end of the chapter by Bishop Parsons. The reader may draw his own conclusions, and the material is there for future historians.

There are some mistakes and some examples of mistaken judgment. At times the author has mislabeled some churchmen as to their theological positions. One attempt at intercommunion failed not because of any lack of imagination, or snobbishness on the part of our Church. Circumstances forbid a more pointed reference, but there are facts in this particular case that obviously were not known to the author. In giving an account of the Aglipayan Church of the Philippines, the date given as "1920" should be "1902". (p. 175) It is also unfortunate that the author has dubbed certain Anglo-Catholic devotions as "exotic", it would have been more apt to have applied this term to the "services" that went on at St Mark's-in-the-Bouwerie under Dr. William Norman Guthrie. (p. 74)

Just what the perspective of a historian of a hundred years hence will be when he considers this period, no one can tell, but he will be in debt to Fr. DeMille for having attempted this study.

—J. G.

Official Report, 1954 *Chicago International Catholic Congress*, (New York: American Church Publications.) pp. 99. Paper. \$3.75.



As I look back over more than thirty years of similar American Catholic Congresses, both as to their meetings and the subsequent reports of papers and proceedings, I believe this one compares more than favorably with its predecessors. And this on two counts. The truly international flavor of the gathering, and the high quality of the addresses delivered, are noteworthy. When it comes to this report, however, a few things must be said in criticism. The 99 pages scarcely warrant such a high price, though no doubt the numerous pictures account for this, and are in themselves a real addition to the text. Proof-reading is abominable—at least a couple of dozen errors throughout, 4 on p. 59 alone. Dr. Fairweather's paper is the only one which is properly footnoted; for it is irritating to read others of distinction and not be able to trace striking "quotes" to their source. Something might have been done to include a substantial summation of the Bp. of London's address. There isn't even a table of contents! Is all this haste—or what?

Yet when these "caveats" are entered, I

would go on to say that I still hope those who attended will invest in this invaluable memento of the occasion; that others who would have gone if they could, will do so as well; and that the many outside and inside "this Church" who want to learn something about "Reunion" from the Anglo-Catholic standpoint, will buy this Report and learn a little about the spirit and temper wherein such a significant portion of Christendom approaches that unity for which Christ prayed. Professor Fairweather's is the greatest of these talks, as is clear from his evident familiarity with ancient and modern theologians. Dr. Klein comes next, with his arresting felicity of phrase; Fr. Raynes with his contribution from the Mother Church; Bp. Burrill with his outspoken yet charitable straightforwardness; Abp. Rinkel with his devotion to the Catholic truths enshrined in the Dutch Church which he heads; Dr. Dunphy with his barbed wit and needed needling of "ecumaniacs"; and Fr. Riley with his clear presentation of necessary preliminaries to true reuniting. "The whole Faith for the whole World"—yes—and a beginning will be made in grasping what it is and how it can become world-wide by those who read and absorb this "official report."

—A. A. P.



SHORTER NOTICES

MEDITATIONS ON THE TEMPTATIONS AND PASSION OF OUR LORD, by *R. E. C. Browne*, (New York: Morehouse-Gorham Co., 1955) pp. 44. paper. 60c.

This short work is composed of nine meditations, three of which deal with Our Lord's Temptations, the rest with the events leading up to the Crucifixion. Although especially appropriate to the Lenten season, this book can be used with profit at other times.

THE SORROWFUL MYSTERIES by *Kenneth N. Ross*, (New York: Morehouse-Gorham, 1955) pp. 56. paper. 75c.

A series of short meditations on the five events, known as the Sorrowful Mysteries. These have been written by the Vicar of All Saints', Margaret Street, London. The author's purpose is to direct the thoughts and prayers to the events themselves, rather than to present an eloquent word picture.

LOAVES AND FISHES; MENUS AND RECIPES FOR FRIDAYS AND LENT, by *Katherine Morrison McClintock and Juliana Morrison Ashley*, (New York: Morehouse-Gorham Co., 1955) pp. 127. cloth. \$2.95.

"I hope that you don't mind salmon loaf," says the hostess to the Holy Cross Father who sits down to luncheon just after arriving at the rectory. "Oh no, not at all," he replies weakly. "I shall not go further. He had it on Wednesday at Holy Cross, Friday at his sister's and now again on Saturday. It would be well for some of our people to invest in this book of recipes to make the penitential season more interesting. There are good hints about the use of herbs in seasoning; in America we could have food more interesting if more of these were used."

ON THE CHRISTIAN YEAR, by *St. Bernard*, translated and edited by a Religious of C. S. M. V. (London: A. R. Mowbray & Co., 1955) pp. 167. Cloth. \$3.15.

This collection is a well-translated selection from sermons of St. Bernard of Clairvaux, arranged for the Christian year. This would be useful for meditations or sermon material.

The Order of Saint Helena

VERSAILLES NOTES

The sunny south has been very cold and dark this winter, and we were grateful for warm interiors, and especially for the wonderfully efficient and clean gas furnace given the school a few years ago by a generous and understanding benefactor. We were also grateful for the brightness and warmth of the liturgy at the blessing of lights on the feast of the Purification.

The children were in retreat that day. Father Turkington, our new Assistant Superior, made us his first official visitation and gave the retreat. He also taught Christian Doctrine and science for the Chaplain, who was ill, gave the Sisters their Friday meditation on the Passion, and said Mass for us each day. His visit was another cheerful item in the dreary period for boarding schools. Somehow, the days after Christmas vacation, shadowed as they are by coming examinations, are open season for the devils of mischief and depression.

Conference Week came between the two semesters. This year we did it all ourselves, without outside speakers. The general topic was "Trouble Spots of the World Today." We studied many interesting countries—Indonesia, South Africa, Formosa, India—against a background of world geography, and a special unit of study on international organizations. The oral reports on the last day, in the dramatic form of a Security Council debate on the entry of Red China into the U. N., summed up the work of the week.

Before Lent began we got in our informal dance, a Mardi Gras, with masks and balloons, and pink and green macaroons for refreshments. The Carnival, usually held in the gym, was anticipated a day, because of a concert by Walter Giesekeing on Shrove Tuesday. The Carnival this year gave a quarter of its "take" to the Chapel Fund. The gym was full of games, stunts, shows, and various catch-penny schemes, all going all-blast at once. The French Club sells French pastries (neither French nor pastry)

and wine (not wine—grape juice) while the Athletic Council sells hot dogs, cokes, and hamburgers; nor is anyone discouraged from also buying popcorn balls from the Larks, or fudge from Group II! How the stomachs of those concerned hold it all is a perennial mystery, but everyone managed to show up at Mass on Ash Wednesday, offer her Lenten rule, written out without signature and sealed in a plain envelope, at the offertory, and come away, sober and quiet, with the outward sign of the fast and the season of penitence, the cross of ashes, upon her forehead.

The spring vacation was over just as we approached another Holy Week. The special music has been rehearsed and the Altar Guild is ready for the great days ahead, when we need their help so much in carrying out the details of the glorious liturgy, from Palm Sunday to Easter.

The Sisters had their adventures, too. Sister Ignatia gave a Quiet Day in Morgantown, West Virginia, at short notice; Sister Rachel gave a Quiet Day for members of the Guild of St. Helena and other friends, at the Church of the Advent in Louisville on March 21. She also attended meetings in Washington of the Association of Church School Headmistresses, and of the National Association of Schools for Girls.

But the most adventurous adventure was a mission to St. Michael and All Angels, Cincinnati, on February 13. Our Treasurer, Miss Muriel Hutchinson, offered to drive Sister Rachel in her new blue Chevrolet, so they set out after Sunday dinner. Sister Rachel spoke to the Canterbury Club and other members of the parish that evening, on the Religious Life and the work of our Order. Next morning they set out bright and early for the return trip through snow and slush, carefully keeping under 50 because the car had not yet completed its first 500 miles. Suddenly, a few miles beyond Covington, the engine gave out a smell of burning, made a few choked clacking sounds, and stopped. They were in the middle of a blind curve, on a narrow, wet, high-crowned

road. Cars approached from both directions. The Sister hopped out and smartly signaled, traffic-cop-wise, to one car to stop while expertly thumbing the other to go ahead. Muriel went into the store of the lumber company on the side of the road and presently out came a group of men who rolled the Chevvie off the road and invited the stranded travellers in by the fire. The population of Crittenden, Kentucky, was thus swelled to 289 while they waited for the wrecker of the nearest Chevrolet garage, ten miles away in Williamstown. Meanwhile the men, in jeans, caps, and galoshes, peered with interest at their guests, and conversed slowly about the weather and the ways of automobiles. Eventually one of them went out and poked the innards of the Chevvie. Coming in, he announced laconically, "Well, you girls will have a long wait. There isn't a drop of oil in the engine. She's ruined." So she was. The wrecker arrived, and towed her to port, with the Sister and Muriel perched high in the cab, carrying on a decorous conversation as they lurched slowly along the highway. From Williamstown they came ignominiously home by bus. General

Motors is going to provide a new engine, so the mission ended happily.

Sister Rachel also visited Newburgh March, and spoke on the Religious Life at a vocational conference at Seabury House.

NEWBURGH NOTES

The accent for February and March at Forge Hill has been on preparing for and carrying out Lenten assignments. But we found time for fun, especially with an early February snow which was deep enough for skiing on the hill behind the Convent.

Father Superior was here for his regular visitations and has begun instructing the Novices in a class on the Rule of the Order.

Sister Josephine left early in February on a Mission during which she took part in the Vocational Guidance Conference at the University of Miami, spoke to the Canterbury Club at the University of Miami, the Young People's Fellowship at St. Thomas' Church, South Miami, and Woman's Auxiliary groups at Trinity Church, Pinopolis, South Carolina, and St. Alban's Church, King's tree, S. C.

On Feb. 9 the two Junior Professed sisters mentioned at the Mother House went to Pedestal skill to visit St. Mary's School and learn about the inner workings of a Church Boarding School. After conference with the Sister in Charge and the Chaplain, they attended several classes, saw the making of Altar Bread—a new and thrilling experience—and ended the day with a science laboratory and basketball game. They came back with African Violet leaves to pot, a gift from the Sister in Charge of the School, who is also an African Violet enthusiast.

Two Lenten Quiet Days for friends and associates in the Newburgh area were given at the Convent this year. Sister Josephine conducted the first on Feb. 26 and Sister Mary Florence the second on March 1. Sister Katherine conducted a week-end retreat at the Convent March 11-13 for a group from St. Andrew's Church, Beacon.

The Sisters gave meditations each Friday night during Lent at St. George's Church, Newburgh. The meditations this year were on the Gifts of the Spirit.





APPROACH TO THE MONASTERY

Sister Mary Joseph and Sister Mary Michael showed slides of the Liberian Mission and of the Order of St. Helena at St. John's Church, Cornwall on Feb. 27 and Sister Mary Michael gave a Lenten meditation to the Woman's Auxiliary of that Church on March 9.

Sister Rachel was in our part of the country the middle of March and we were very happy to have her with us for several days.

Our Bishop Visitor, the Rt. Rev. Horace V. B. Donegan, Bishop of New York, was at St. George's Church, Newburgh, for Confirmation on the Third Sunday in Lent, and we were happy to have a visit from him. And our Chaplain, the Rev. Frank L. Caruthers, conducted a Retreat for the Sisters on March 22.

Sister Mary Michael conducted a Quiet Day at St. Andrew's Church, New Paltz, for the students at New Paltz State Teachers' College, March 6. Sister Josephine conducted a Quiet Day at the Church of the Holy Cross, Ticonderoga, March 31, and had a good visit with the Rector and his wife, who is an Associate of the Order.

A group of women from St. Christopher's Church, New York City, came for a visit on March 25-27.

Holy Cross Current Appointments

Father Superior will preach the Three Hours at Holy Cross Monastery, on Good Friday, April 8.

Father Turkington will preach a sermon at the Church of the Good Shepherd, Newburgh, New York, April 6; will conduct the Three Hours at Saint Mark's Church, Philadelphia, on Good Friday; and will give a talk on the life and work of the Order of the Holy Cross, at the Church of Saint Mary the Virgin, New York City, April 17.

Bishop Campbell will continue to assist with confirmations in the Diocese of New York, during the month of April; and will conduct the Three Hours at the Church of the Holy Communion, Paterson, New Jersey, on Good Friday.

Father Hawkins will conduct the Three Hours at Emmanuel Church, Bellows Falls, Vermont, on Good Friday.

Father Harris will conduct the Three Hours, on Good Friday, at South Kent School, Connecticut.

Father Packard will conduct a quiet day and give several addresses at Saint Paul's Church, Lansing, Michigan, April 23.

the Sisters of Saint John the Divine, Montreal, Canada, April 29—May 6.

Father Gunn will preach during Holy Week and conduct the Three Hours on Good Friday at Trinity Church, Portsmouth, Virginia.

Notes

Father Superior preached a sermon at Saint Andrew's Church, Poughkeepsie, New York; conducted a mission at the Church of the Holy Apostles, Saint Clair, Pennsylvania; and gave a talk on the work of the Order in Liberia at Saint George's Church, New York City.

Father Turkington preached at Saint Andrew's Church, Poughkeepsie; conducted a mission for the students of Cornell University, Ithaca, New York; and held a school of prayer at Trinity Church, Swarthmore, Pennsylvania.

Bishop Campbell gave a quiet day at Saint John's Church, New Rochelle, New York; assisted the Bishop of New York by administering Confirmation; conducted a retreat for men of the Brotherhood of Saint Andrew; conducted a quiet evening for men at the Church of the Good Shepherd, Rosemont, Pennsylvania, and preached at the same church on the following Sunday morning; preached a Lenten sermon at Saint Andrew's Church, Walden, New York.

Father Hawkins conducted a retreat for the Community of Saint Mary at the Peekskill Convent; and preached at Calvary Church, Cairo, New York.

Father Harris gave a quiet day at Saint

Gesture

Whoever plants a flower upon a grave
Or burns a candle in the sightless dark,
Or holds in silent hope a flickering spark
Beyond the reason's reckoning—To save
these, give a world by so-called knowledge
sealed

Against the Truth far deeper than all ken,
A truth not formed, yet from the hearts of
men by simple gesture utterly revealed.

Dorothy Renick Luttrell

A VISIT TO THE MONASTERY

It is now possible for all of you to enjoy the beauties of the Monastery here at West Park and see the Religious Life as we live it. The Order of the Holy Cross offers to lend sets of colored film-slide (2"x2") to parish groups and other organizations wishing to learn more about the Religious Life. There are about seventy slides illustrating every phase of our life and work and covering the full round of "a day in the life of a monk." A mimeographed script has been prepared describing each slide. Users will find "An American Cloister" by Father Hughson, O.H.C., helpful in obtaining additional background material and this book is available at \$1.00 from Holy Cross Press. The slides are not for sale, but will be sent on loan for the expense of postage and the offering which is received at their showing. Address requests for the slides to: "O.H.C. Slides," Order of the Holy Cross, West Park, New York.

Paul's Chapel, Trinity Parish, New York City.

Father Packard preached a mission at Saint Paul's Cathedral, Springfield, Illinois; gave talks on the life and work of the Order of the Holy Cross at Saint Paul's Church, New Rochelle, New York and Saint John's Church, Dover, New Jersey. He conducted a conference on prayer at Christ Church, Stratford, Connecticut; and visited several of the Church seminaries to confer with Seminarists Associate.

Father Adams preached at Saint Andrew's Church, Poughkeepsie, New York.

Father Gunn conducted a retreat at the House of the Redeemer, New York City; held a retreat for the Philadelphia Divine School; took part in a theological seminar at the Cathedral of Saint John the Divine, New York City; preached at Saint Andrew's Church, Poughkeepsie, New York.

Brother James preached at Saint Andrew's Church, Poughkeepsie, New York.

An Ordo of Worship and Intercession April - May 1955

- 16 Within the Octave of Easter Semidouble W gl col 2) Easter seq cr pref of Easter until Ascension unless otherwise directed—for *religious education*
- 17 1st (Low) Sunday after Easter Gr Double gl cr—for *all in doubt and perplexity*
- 18 Monday W Mass of Easter i gl col 2) of St. Mary 3) for the Church or Bishop—for *the faithful departed*
- 19 St. Alphege BM Double R gl—for *the persecuted*
- 20 Wednesday W Mass as on April 18—for *the Priests Associate*
- 21 St. Anselm BCD Double W gl cr—for *Church theologians*
- 22 Friday W Mass as on April 18—for *Christian family life*
- 23 Of St. Mary Simple W gl col 2) St. George M 3) of the Holy Spirit pref BVM (Veneration)—for *the Order of Saint Helena*
- 24 2nd Sunday after Easter Semidouble W gl col 2) of St. Mary 3) for the Church or Bishop cr—for *all in civil authority*
- 25 St. Mark Evangelist Double II Cl R gl cr pref of Apostles—for *our native evangelists*
- 26 Tuesday W Mass of Easter ii gl col 2) of St. Mary 3) for the Church or Bishop—for *the Seminarists Associate*
- 27 Wednesday W Mass as on April 26—for *the peace of the world*
- 28 Thursday W Mass as on April 26—for *the Confraternity of the Christian Life*
- 29 Abbots of Cluny CC Simple W gl col 2) of St. Mary 3) for the Church or Bishop—for *the American Church Union*
- 30 St. Catherine of Siena V Double W gl—for *the Companions of the Order of the Holy Cross*
- May 1 SS Philip and James App Double II Cl gl col 2) Easter iii cr pref of Apostles LG Sunday—for *the bishops of the Church*
- 2 St. Athanasius BCD Double W gl cr—for *the Liberian Mission*
- 3 Invention of the Holy Cross Double II Cl R gl cr pref of Passiontide—for *the Order of the Holy Cross*
- 4 St. Monica W Double W gl—for *the Confraternity of the Love of God*
- 5 Thursday W Mass of Easter iii gl col 2) of St. Mary 3) for the Church or Bishop—for *the Oblates of Mount Calvary*
- 6 St. John before the Latin Gate Gr Double R gl cr pref of Apostles—for *the Society of Saint John the Evangelist*
- 7 Of St. Mary Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop pref BVM (Veneration)—for *the Community of Saint Mary*
- 8 4th Sunday after Easter Semidouble W gl col 2) of St. Mary 3) for the Church or Bishop cr pref of Easter—*thanksgiving for God's providence*
- 9 St. Gregory Nazianzen BCD Double W gl cr—for *chaplains in the armed services*
- 10 Tuesday W Mass of Easter iv gl col 2) of St. Mary 3) for the Church or Bishop—for *Christian reunion*
- 11 Wednesday W Mass as on May 10—for *Mount Calvary Priory*
- 12 SS Nereus Pancras and Achilles MM Simple R gl col 2) of St. Mary 3) for the Church or Bishop—for *the Holy Cross Press*
- 13 Friday W Mass as on May 10—for *Saint Andrew's School*
- 14 St. Pachomius Ab Double W gl—for *vocations to the religious life*
- 15 5th (Rogation) Sunday after Easter Semidouble W gl col 2) of St. Mary 3) for the Church or Bishop cr—for *blessing on crops and harvests*
- 16 Rogation Monday W Rogation Mass V col 2) of St. Mary 3) for the Church or Bishop—for *the starving and dispossessed*

Note on the days indicated in italics ordinary votive or requiem Masses may be said

. . . Press Notes . . .

There is scarcely a more beautiful sight in the world than that irregular sweep of daffodils which pour down the side of the hill to the right of the last turn in the road as you come to Holy Cross Monastery. People from tropical lands may write us about how they do not have the winters that we do; yes, we even hear that from Bolahun and Santa Barbara. But one of the joys of winter is watching it melt into spring—particularly at Holy Cross.

HOLY OILS—WHERE DO YOU GET THEM? Some of the clergy may ask this thoroughly relevant question. In dioceses where the bishops do not bless Holy Oils there is a problem as to where to obtain them. Holy Oils blessed by a bishop are available for the clergy through the Secretary-General of the Confraternity of the Blessed Sacrament. 532 Fullerton Parkway, Chicago 14, Ill. Send an offering to cover mailing cost.

DON'T WRITE HIM, WRITE TO IT. That sounds funny, but you do not think so when your order from HOLY CROSS PRESS does not come through promptly. Whenever you want to place an order, do not write one of the Fathers whom you happen to know, and ask him to send you a copy of this or that. There are very good chances that Fr. X. is in Peoria at the time the letter comes. Well, it gets forwarded to Peoria, and by the time it gets

there, he has gone to Chicago. It may catch up with him in three weeks. After that he has to send the order *back* to Holy Cross where it has to be filled, and then mailed out to the priest or layman who sent the original request. Suppose that there were an order for Stations of the Cross which you had to obtain by Ash Wednesday—well Lent would have been on its way out before the booklets arrived. Please—if you have an order for books, tracts, etc., write the Press. If you have business to do about the Holy Cross Magazine, write to the Magazine. Don't worry, the right man will see to the matter.

THE AUGUSTINIAN CATENA which is now appearing in the pages of this magazine is an excellent translation of passages from the writings of St. Augustine. It was done by some of our Anglican sisters in India. This compilation is well adapted for use as affective prayers, and already we have had several comments on the quality of this work. We hope that there will be a number who will write us about this feature for we fully intend to print this work in book form should there be sufficient demand. May God's blessings be upon you this Holy Week and Easter.

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